TOWN
&
OUNTRY
HURCH

In This Issue

ıe Christian Rural Overseas Program, ribed on Page 1, has already enlisted cooperation of many rural churches rural dwellers. Protestants, Catholics, those of no church affiliation are work- together to meet the needs of hungry ple abroad.

after reading "The Plan of Guacio" Page 4, you wish further information ıt this work, write to the author: Rev. ald D. Dod, Box 198—Guacio Project, Sebastian, Puerto Rico.

sermon that won a prize in a contest n Page 5. The author is Murray L. gner of Weyers Cave, Va.

any illustrations of the health service g carried on by the Vellore Christian lical College, South India, are described Elsie T. Culver on Page 6. Various de- inations, cooperating with the Foreign sions Conference of North America, e this work possible.

harles W. Ackley, who writes about e Importance of the Individual in the al Church," on Page 8, is pastor of the klenburg, N. Y., Methodist Church.

elix G. Robinson, pastor of the Arthur- , W. Va., Community Church, writes Page 10 about the Christian Youth vement which his church sponsors.

ow the Shannondale, Ind., Presbyterian ırch raised money to build a manse is on Page 12 by Dean O. Luginbill, pas- of the church.

No. 53
May, 1949

New Type of CROP Report

• A bishop in Kassel, Germany, recently wrote to Church World Service to describe the life-giving results of what he calls the "Christianity in action" displayed by American churches and farmers. "For us Germans," he stated, "CROP has become already a well-known matter, the issue of Christianity in action."

The bishop is one of countless persons all over the world who have expressed the thanks of their districts for a share of the 2,000 railroad cars of American farm commodities contributed from twenty-six states last year to the needy in forty-three nations through the Christian Rural Overseas Program (CROP).

And because the need overseas is still desperate—the bishop himself wrote that "everywhere there is still an unspeakable misery"—CROP will be continued this year and extended to all forty-eight states, according to a recent announcement by John D. Metzler, national CROP chairman.

Interfaith Cooperation

The program to supply gifts in kind to the needy overseas is sponsored by Church World Service, the official agency of twenty-one Protestant churches; Lutheran World Relief, representing the majority of synods of Lutheran churches; and the National Catholic Rural Life Conference, representing the War Relief Services of the National Catholic Welfare Conference.

Last year about 1,500,000 American families of all faiths cooperated through church and farm organizations in the project that represents one of the greatest voluntary relief programs ever undertaken.

Wheat, corn, flour, milk, raw wool and cotton were among the many commodities solicited by 100,000 volunteer canvassers across the nation and sent from ten different ports to the hungry in Europe, Asia and Latin America.

Moving Ahead

CROP now is moving ahead on its plans for this year's nation-wide campaign. The CROP drive is administered by an executive cabinet on which the three sponsoring agencies are represented. Headquarters are at 308 West Washington Street, Chicago 6, Ill.

The drive is conducted in the states by a state director who works with an advisory committee on which major church and farm organizations are represented. It is through this group that a state-wide organization is established to solicit and receive the gifts in kind for shipment overseas in the program designed to create Christian good will.

"All of us must keep in mind," Mr. Metzler believes, "that this program, which is so urgently needed all over the world, is another institution through which all of us can reach God."

Effective Program

The program has been effective. The Kassel bishop said further in his letter:

"The honest wish to help is alive, just as the Gospel bids us. But we lack the means in all respects. From the depths of our hearts we pray to God: 'Give us this day our daily bread!' And we have been permitted to experience the visible granting of our prayers.

"Our father in Heaven who knows what we need has sent us help through Christendom in the world. And there were particularly the Christian churches of America who have stood up for the German need out of a feeling of brotherly sympathy . . .

"But above all relief work, there is written the word: 'that God in all things may be glorified through Jesus Christ.' The people whom we are permitted to help feel distinctly that they meet with Christianity in action in the help rendered to them in Christ's name. Thus we can deepen our work inwardly and —through the gifts which belong to the food and requirements of the body—guide them to the bread of

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eternal life . . . Thus God is praised both through the donors in America and the recipients . . . "

Recipients are Legion

The recipients of CROP gifts are legion—the destitute, diseased, hospitals, homes for the aged, sanatoriums, orphanages, dispensaries, displaced persons camps, refugee camps, railroad station canteens, child feeding programs, pre-tubercular clinics, student relief centers.

Each contributor to the CROP program in America had the privilege of designating through which agency or church he wished his gift to be given overseas. All contributions are distributed through church channels by the three parent agencies of CROP, solely on the basis of greatest need, without regard to nationality, religious or political affiliation.

The idea of sending gifts in kind from American farmers to hungry neighbors overseas was born in the minds of half a dozen men in August, 1947. The idea was presented to Church World Service and to Lutheran World Relief. These two groups decided to sponsor such a program and the name, Christian Rural Overseas Program, was chosen. On June 1, 1948, the Catholic Rural Life Conference became a cosponsor.

Today John D. Metzler is the representative of Church World Service on the national CROP cabinet; Father H. J. Miller represents the Catholic Rural Life Conference; and C. E. Dahlin represents Lutheran World Relief.

Of the early days of CROP, Mr. Metzler recently said: "It was agreed that rural folks had not had the same opportunity as city people to contribute to overseas relief. It was believed that, if the need were made known, farmers would be glad to give from their orchards, fields, and livestock pens. Those unable to contribute gifts in kind would give cash, which would be used to purchase exportable commodities.

"We decided that since self-help is the basis for long-range rehabilitation, we would send unprocessed farm commodities whenever economical. We wanted especially whole grains, beans, nuts, raw wool and cotton. All these would provide employment as well as relief.

A scene at the dedication of the first Ohio CROP Food Train. This train carried 53 cars. A second train carried 30 cars.

"To keep expenses as low as possible in this country and to prevent small shipments from going astray or getting into the black market overseas, it was decided to handle contributions only in carload lots."

Although CROP did not originate the food-train idea, much of the food of the original Friendship Train came from communities in which CROP leaders were already at work.

First Friendship Train

The first big CROP train was the Abraham Lincoln Friendship Train. Four sections of this train—one each originating at Sioux Falls, South Dakota; Lincoln, Nebraska; Council Bluffs, Iowa; and Springfield, Illinois—started to roll on Lincoln's birthday, 1948. These four trains picked up 283 cars of farm produce. Nebraska, alone, contributed 110 cars.

From this early experience with trains, it was decided to launch state trains at times which were the most advantageous for getting a good share of the crop. In July, 1948, a CROP milk train rolled from Wisconsin. From Ohio and Kansas, in August, came trains of wheat. Oklahoma and Texas each contribut trains in September. Colorado a Pennsylvania also filled cars.

By October 1st, nearly 60,000,0 pounds of farm products had be shipped to the needy overse through CROP—and the plan w picking up supporters in nea every rural section of America.

The Christmas Drive

The high point of the year's ca paign was the Christmas drive. Pla were made early in the summer f Christmas train-loads for overse By the first of October, ten sta were arranging for trains. But, aga and again, plans had to be enlarg as state after state responded to t appeal.

The climax of the effort ca during the week of Thanksgivi Numerous governors of states p claimed a "CROP Day" or "CR Week." County agents publiciz the appeal. The Grange, Farm B reau, and other farm organizatio backed the campaigns. Local past devoted sermons to it.

Complete four-page newspap devoted to CROP were distribut in millions of R.F.D. boxes. Chur goers were given CROP pamphle Radio and press spread the news . The response was so spontaneo and wide-spread that it soon beca apparent that plans for one train

ch of twenty-four states would ave to be abandoned. In many ates, several trains would be neces-ry.

undred Thousand Volunteers

By December 8, when it was de-ded to begin collecting and mov-ng as much of the produce as pos-ble, a total of 100,000 volunteer nvassers had accepted gifts from early 1,500,000 people. Most con-ributed gifts in kind; others gave ash in lieu of gifts in kind. Alto-ether, 2,000 cars of American farm roducts—most of them as a very eal Christmas gift—went on their ay overseas from twenty-six states.

With the CROP campaign re-ewed this year on a nation-wide asis, Monsignor L. G. Ligutti, ex-cutive secretary of the National atholic Rural Life Conference, Des Moines, Iowa, remarks:

"Our contribution is really Chris-ian because it comes from Chris-ian hearts filled with thanksgiving nd love. Into the common store-ouse come gifts from Catholics and Protestants. When wheat and corn re poured into the freight car, omething very significant and sym-olic takes place.

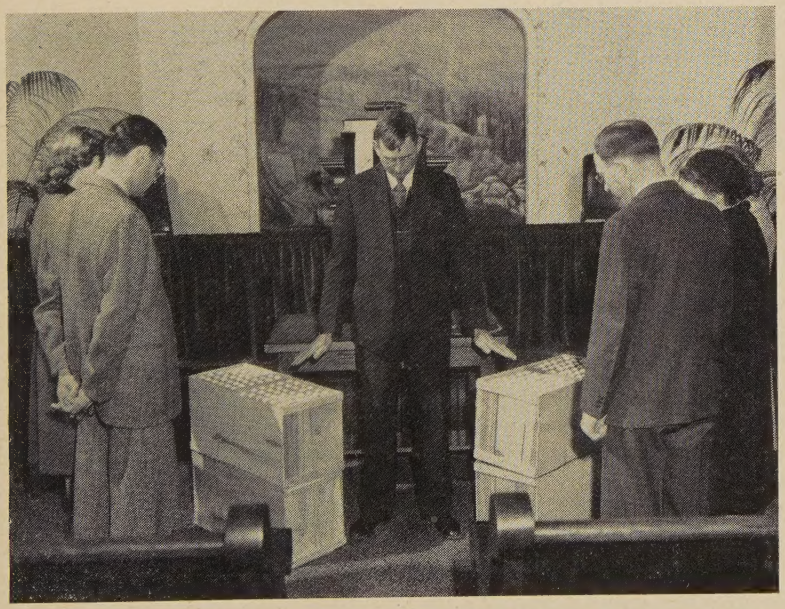
"Each grain loses its identity of origin and becomes a part of the whole. It is still corn or wheat. It comes from the hearts of men that beat alike and it is intended to nourish men, women and children of different races, creeds and nationalities, whose hearts beat like those of the donors.

"As the grain loses its identity in the flour, so that out of many kernels bread may be made, may we human beings out of many be made into one, united by the love of God, the charity of Christ and the bond of common brotherhood.

"We Christians of America come to you with the cross of Christ as our symbol. No matter how small or big, crosses always fit into one another, and so must humanity."

International Exchange

• International friendship among rural peoples is being fostered by forestry and poultry husbandry students at the Pennsylvania State College School of Agriculture. Forestry students are exchanging seeds with German forestry students, and poultry husbandry students are sending baby chicks and hatching eggs to rural Mexico. A number of alumni are helping in both projects.



Pastor Moyne Landis, of Gettysburg, Ohio, dedicates donations of eggs before turning them over to relief agencies for distribution overseas. CROP accepts fresh eggs, sells them locally, and purchases powdered eggs for shipment overseas.

Rural Church in the Philippines

• Word comes from the Philippines that the Rev. and Mrs. Allen Huber have taught in rural church institutes at Central Philippine College, Jaro, Panay, and at the College of Theology, Silliman University, Dumaguete, Negros Oriental. Mr. Huber has helped in a rural institute at Northern Christian College, Laoag, Ilocos Norte. He has also taught in a credit union institute held at Manila.

The annual audit of credit unions in the Ilocos Provinces was made recently. The forty-four active credit unions reported a total membership of more than four thousand persons and total loans exceeding three hundred thousand pesos. The goal set for the period from 1948-58 is 1,000 credit unions, 100,000 members and 1,000,000 in share capital.

The Hubers have edited the "Christian Rural Fellowship Bulletin," written the monthly "Credit Union News," the "Ang Tagapagtayo" ("The Builder") containing the report and news items of a Church Erection Credit Union, and a pamphlet on "An Analytical Study of Credit Unions Operating in the Philippines." The first edition of 5,000 copies of the "Credit Union Handbook," written by Huber and Manongdo and published by the National Cooperative and Small Business Corporation of the Philippine Government, came off the press in October.

The most important work in all the world is presenting men perfect before God through Jesus Christ our Lord. This includes social life, cultural activities, economic improvement, health, and recreation. Rev. Amando Litao, evangelistic leader of the Crusade team, reports thirty-six new members added to the church in Castillejos, Zambales. L. L. Banda and Ramon Vicente have both had more than forty converts in their churches this year.

Next Issue

• The next issue of *Town and Country Church* will be dated September, 1949. We publish nine times a year.

The Plan of Guacio

DONALD D. DOD

• The plan of Guacio, a Christian service center at San Sebastian, is to bring together Christian youth and the needs of a suffering people. It is a ministry to the total life of one rural area in Puerto Rico, with the hope of building a clean, healthy, Christian community where now there is only a poor, isolated people.

Guacio is a group ministry, dependent upon the varying skills of people who can do what needs to be done even though they have never done it before. It calls for the service of the Christian church, the concerned lay young people. It offers an opportunity to serve in a mission field without obligation to make a life commitment to that service. Guacio is interdenominational, interracial and international.

The Place

Guacio is a one-hundred-acre farm between Las Marias and San Sebastian on the Rio Grande de Anasco River. Most of the land is very hilly and covered with forests. At present, there is a large farm house which serves as a home for the members and headquarters for community enterprises. A large workshop houses the garage and tools of the carpenter's shop. Fine new pig and goat barns are the first of a series of new concrete structures. In addition to these, there are a couple of houses in which some of our workers live. While no large settlement of people surrounds the project, there are thousands within reach.

The climate is subtropical, with mostly spring and summer weather. An abundance of rain produces a wealth of weeds as well as crops. The land is above the malaria zone and one generally has better health here than in the United States.

The People

The people are called jibaros (country people) and are descendants of Spanish, Indians and Negroes. They are poor, earning about $8.00 a week with which they try to support families of from six to twelve children, not to mention a few relatives. They live in small and very primitive huts. Some fortunate ones own from one to three acres of land that is often steep and far from roads and public utilities. They are generally uneducated and undernourished. They are superstitious and nominally Catholic. They are kind, friendly, interested in our work, patient and altogether a pleasant people to serve.

The Program

We farm—raising citrus fruits, bananas, coffee, sugar cane and vegetables. We have poultry, rabbits, goats, pigs, cows and a horse. We cooperate with the federal Agricultural Experiment Station in the nearby city of Mayaguez and learn the best farm techniques. We demonstrate the best use of the land to the people and try to engage them in similar ways of doing things. In cooperation with the Extension Service, we maintain a breeding center of pure bred animals.

We have a medical dispensary (designed to serve the health needs of this entire area) which is some distance from a doctor or hospital. Our fight is against hookworm, roundworm, malnutrition, tuberculosis. We carry on birth control work in an attempt to solve the overpopulation problem. Our doctor, a product of the Presbyterian Church in the Island, serves in our clinic one afternoon a week when he sees from thirty to fifty people.

We are building and staffing a community center, designed to unite the people in friendship, play, work and worship. Already we have a girls' 4-H Club, a children's recreation club, a sewing club, a Sunday school. The community center building will be used to teach canning, sewing and craft work. It will also be used as a library and as a church. It will contain a new clinic and a laboratory. It will have an athletic field adjoining and a cement play court.

Cooperatives—both consumers and producers—will be organized. Small industries to give employment and to develop new skills will be started. New crops will be developed. All these will be a part of the effort to put the community on a more sound economic basis.

We are working on the educatio problems of the area. Several adul are coming for instruction in rea ing, and are learning by the La bach method. Already there are tw grades of regular government scho in a small rented building. We a hoping to help in the constructio of a new building that will hav three classrooms and a lunch roo

While our Sunday school is th first effort to formally teach the Go pel, we hope to have a Puerto Rica minister who will lead the adul into that newness of life which ma be found in Jesus. We hope that th church will become the center all that Guacio is and does.

The Personnel

The members of Guacio are vo unteers for two years. Beyond trav expenses, laundry, room and boar each person receives $10 monthl for his expenses. Since we live amon a poor people, there is no place fo luxuries or even for much of wha is counted a necessity in the Unite States. Each member must be wil ing and prepared to live in clos quarters, sharing a limited spac with a group. This willingness t discipline one's self, one's habit and attitudes is necessary in orde that the group may carry on th daily work.

Guacio needs workers who hav an interest in the life of rural pe ple who suffer from a lack of a that gives a sense of community an security. Such a person needs as h first requisite a deep commitment t the Christian faith and life and determination to lose his life in th service of Jesus Christ as he find him in the hungry, the poor an the sick.

Guacio uses the local language- Spanish. While the ability to spea Spanish is highly recommended a a pre-requisite, it is not require However, the language must b learned as rapidly as possible on a rival if the member does not kno it. Study classes are provided fo those who need them.

While it is not required, it is d sirable for each person to have skill in some field of work.

Town & Country Church

ıblished monthly (except June, July, ust) by the Committee on Town and ntry, Home Missions Council of N.A., Federal Council of the Churches of st in America, and the International ncil of Religious Education.

15c a copy; One Dollar a Year

ıblication Office: Tenth and Scull ets, Lebanon, Pa.

litorial Office: 297 Fourth Avenue, New k 10, N. Y.

ıtered as second class matter at the Office at Lebanon, Pa., under the Act Iarch 3, 1879.

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The Man with the Plow

MURRAY L. WAGNER

(The following is from a "prize-winning sermon for the Rural Life Sermon Contest," conducted by the Virginia Council of Churches.)

Rural people always feel a particular delight in the recognition that our religion and our religion's book are both rural. The writers were well acquainted with rural problems and rural joys. The figures of speech, the stories, the people are from the field and hill. The accounts are as fresh as this morning's dew.

Jesus, as well as the prophets, hymn writers and poets of the Old Testament, was at home in the country. He was able to see the significance of abundant harvests and the responsibilities which fell upon the tenant and landlord alike when such bounty came into their hands. He was conscious of the mounting taxes, and the lure of the city for the young people of the sod. His message is as old as the flail and as new as the "combine-header." His love for the people of the land is not missed by today's Bible reader.

Strong Faith in God

The farmer's very existence depends upon his knowledge of the laws of God as they are revealed in the varieties of soils, weather, plant growth, and the ways of animals. The day of rural superstition is rapidly passing away with the increasing of understanding of God's laws. The farmer no longer depends upon the signs of the moon to direct him in planting and in harvesting. His labors are planned on his knowledge of the laws of God which are the laws of Nature.

A Straight Furrow

Jesus declared that if "a man puts his hand to the plow and looks back he is not fit for the Kingdom." This is a hard lesson for the man whose hand never smoothed a rough plow handle. To turn about while plowing is to run the plow out of the ground. One is apt to strike a hidden root or rock if he turns to look back. He must keep his eyes front if he will plow straight.

Every farmer has a great desire—the straight furrow. What man of the soil is there "with soul so dead" who would not blush with pride to have it said of him, "He plows the straightest furrow in this county." The farmer knows that there are only a few rudimentary principles involved in plowing a straight furrow. The first of these is: set up a marker on the far side of the field. The second rule: Keep that marker ever in your eye, turn neither to the right nor to the left, and plow on until you reach the goal. Such a furrow must then be straight.

Following a straight course in all of life is a common-sense practice. Set up your marker on the far end of the field; plow deep and straight; don't turn back until you reach the end of the furrow. That's a good rule for plowing and it is rustic philosophy at its very best. It's the way of noble living.

Every Christian farmer knows that his goal must be the Cross of Christ, and he who would make life the best must keep his eye on it, never wavering and never turning back. When finally he reaches that mark he may look back across the long unwavering furrow and find satisfaction in the Husbandman's commendation, "Well done!"

Look to the Harvest

Occupied with the present task and its demand for every ounce of his energy and thought it is possible that the harvest may seem at times rather far off, yet the farmer knows that this is the purpose of his plowing; the reward of his labor.

The Lord of the Harvest is also the Lord of the Seedtime. The same One who supplied all that the man with the plow could not supply—the rain, the sunshine, the dew, the seed and the soil—He is at the side of the plowman and their labors are a partnership.

The world's fields of the spirit are awaiting the coming of laborers into the harvest. The plowman has fathered many workers in the field of the Lord: missionaries, ministers, religious leaders and lay leaders. The success of the man with the plow is not to be estimated by his bank account. The product of his furrow will not be measured in bushels and pecks. These do not count in the scales of God. The golden beam is delicately balanced and the scales are just. The sheaves brought in at the harvest will be the telling of our sowing, our cultivating and our harvesting. This is the reckoning of our Lord.

Conclusion

Success comes to him who keeps his hand on the plow, his eye always on the Cross and one foot solidly on the sod while the other moves steadily, firmly onward and forward to the Cross.

When the long day is over and the tired man draws up at sunset, the plow turned over at the end of the furrow, there will be satisfaction in looking back toward the early rising star in the east and beholding the furrow—straight, deep and fresh.

And He shall say, "Well done, good and faithful servant!"

Town and Country Radio Program

• The Town and Country Department of the Ohio Council of Churches, of which Clyde N. Rogers is director, has a regular radio program at 2:30 P.M. each Monday. Recent broadcasts included "The Work of the Home Missions Council in Rural Areas," by Don F. Pielstick; "The Bible as a Rural Book," by Roy L. Smith; and "Interdenominational Training for Rural Pastors," by Rockwell C. Smith.

• We cannot all be great but we can attach ourselves to something that is great.

—*Harry Emerson Fosdick*

Healing By The Roadside

ELSIE T. CULVER

• I am writing from the little town of Nangamangalam, a dozen miles or so from Vellore, South India. I am sitting on one of the side seats of the Vellore Christian Medical College road-ambulance, drawn up in the shade of a great banyan tree, with my typewriter on my lap.

The ambulance is really an oversized station wagon, transformed into a traveling hospital and equipped for anything short of a major operation. The front door is open and from the front seat Dr. Solomon Ponniah, deputy medical superintendent of the hospital, is prescribing for the patients who crowd about the bus.

A prescription is more than likely to be a pink "chit" to the two nurses who are giving injections for leprosy from the back of the vehicle, for leprosy is common in this part of India. One of Vellore's most urgent needs is for a leprosarium where active cases can have at least voluntary segregation to keep them from infecting whole families in the crowded one-room mud huts where most of these people live.

Prescriptions

Sometimes the prescription is for some salve, which the dispenser hands out, wrapped in a sheet torn from *Newsweek*. The slick surface of this paper is the best available substitute for a medically sterile ointment jar. At our first stop, one of those who got some ointment was a woman who four days ago was removing a pot of boiling meal from the fire when it broke, scalding her foot terribly. Her husband carried her two miles on his back to have the foot dressed and to receive a little extra supply of ointment. I helped support her foot while the bandage was being applied, and felt the grip of her hand, tense with the pain of having the foot touched.

Sharing Food

"Surely she should be in the hospital," I said privately to Dr. Ponniah. He was patient with my ne ness in India. "The share of t hospital budget for my patie provides for food for fifty," he e plained, "and each department the hospital feels the same need f taking in one more and one mo This morning I had fifty-six p tients, so the food and care th was scarcely adequate for fifty mu already be stretched. And wh knows what other serious cases may find waiting for us at the ne stop!"

Sure enough, at the very ne halt, there was a man with a tum on his left side the size of a ma fist, and the doctor arranged f him to come in immediately to ha it removed.

There is always a goodly p centage of children. One feels s riest, perhaps, for those with lep sy, many of their little faces alrea showing the leonine appearan that gives the disease its name. A tually, Dr. Ponniah tells me, lep sy in most of these children can arrested with the aid of the n drugs, once Vellore gets the n sanitarium where they can be i lated and receive their injectio with the necessary regularity.

Roadside Service

Many people believe this ro side service is one of the most i portant which Vellore offers, bri ing as it does medical skill to th so isolated that they could not p sibly walk the long distance to a hospital or reputable doctor, and poor that they could not possi

for the treatments they receive. ere is a box where those who able to pay are supposed to de- it what they can afford, but few spare much of anything. Under driver's seat I can see a dozen es, a measure of string beans and ne peppers which patients with- money have brought to signify ir appreciation.

cks and Hills

At a beautiful spot with rolling ls and abundant shade, Evangel- Walter, who is traveling with us, ed if I would like to visit a apel on the top of the hill. From road we could just see the three ite crosses silhouetted against the . The chapel was Buddhist in chitecture. Inside there were no rnishings, so the door could nd open for all who would climb this mountaintop to enter and rship. Opposite the door, a love- cross was hewn in relief from a eat slab of stone. Before it the t floor was worn where worship- rs had knelt in prayer. Someone d placed handfuls of bright wild wers at its base.

Outside again, the wonder of the rd's world stretched about us— e great rocks, the rolling hills, the ntle cattle grazing on the slope, e lines of distant palms, the ir- gular patchwork of rice paddies, e first streaks of color in the sun- t.

And then trudging up the hillside me a shepherd with a smiling wel- me to greet us. But he did not tend his hands in the customary sture, and when I looked I saw at his fingers had been eaten away leprosy.

epherd's Language

He was, he told us, a Christian. is friends said that this evil which ad come upon him proved that his od either did not care for him or as powerless to help him. "But I ll you," he added, "that now is the me I need Christ more than ever, nd I know that He will find a way help me."

Then Evangelist Walter told him out the roadside clinic, and, anding there on the hillside, with the sunset growing redder in the west, the three of us joined in prayer. The words of the prayer which Evangelist Walter offered were in the language of the shepherd, which I did not understand. But the prayer in my heart was that somehow I might find words to tell those in my country something of the need here for doctors and nurses and supplies and money. Only with such help will we be able to heal bodies and bring Christ to the souls of these people.

Notes From Correspondence

• "Several months have gone by since the San Jose Convocation. In that time I have thought of the splendid messages which were given there. This is just a little note to express my appreciation for the opportunity to have been present and also indicate my hope that I may be a participant at the Lincoln Convocation this fall."—Joe J. King, Farmers Home Administration, U.S.D.A.

The Lord's Livestock

• "Dedicated livestock" or "the firstfruits and the firstlings of the flocks and herds" to the Lord is the subject of an article in a recent issue of the *Breeder's Gazette.* The author, Samuel R. Guard, Editor-Publisher of the journal, cites many instances of money-raising for rural churches through this Lord's Acre Plan of stewardship. He asks his readers to let him know if they think it would be practical for the *Breeder's Gazette* to start a Lord's Livestock League. Just drop a card in the mail, addressed to him in care of *Breeder's Gazette,* Stock Yards, Louisville, Ky.

Your Harvest Festival

• The Committee on Town and Country will again have available by August 15th its annual Order of Service for a Harvest Festival. Single copies will be 5 cents each, postpaid. Rates will be quoted on quantities. The order of service will be so arranged that it will be ready for use by a congregation.

Sesqui-Centennial Celebration

• The Red Oak Presbyterian Church, Georgetown, Ohio, celebrated its Sesqui-Centennial in August 1948 by redecorating and restoring its sanctuary and by building an annex. Much of the work was done by the members, themselves, whenever a day could be spared from the work of the farms which surround the church.

The new annex contains ample space for Sunday school classes and recreational programs, and a kitchen. The sanctuary and annex are both constructed from lumber from the original tract of land which was purchased by the founders in 1798 and from nearby farms.

The Rev. J. Edgar Tweddle, pastor of the church, tells us that a total of thirty-five ministers have been regularly assigned to preach in the Red Oak Church in the one hundred and fifty years of its history.

One of the features of the Sesqui-Centennial program was the dedication of gifts which included a communion table (made by members of the church); a memorial gift of an illuminated cross; and forty-two communion cup racks. These racks, measuring thirty-six inches from end to end, were made to accommodate three hymnals and four communion cups, and were placed conveniently on the backs of the pews within easy reaching distance of the worshippers. They were made by the pastor and his wife during their spare time.

Women Ministers in Rural Churches

• The great majority of women pastors, it seems, are in very small churches in small towns in rural areas. Those who have been close to their work often feel that an able, consecrated woman has a "plus" to bring to the pastorate—especially in work with women in the home, children, young people, the sick, and in dealing with family problems. See *Women in American Church Life,* by Inez M. Cavert, Friendship Press, New York, 50 cents a copy.

The Importance of the Individual in the Rural Church

CHARLES W. ACKLEY

• There is much encouragement in the forward-looking programs that the churches are planning these days. Not only are churches and areas of society affected but, also, denominations have found encouragement and inspiration in each other. The living Spirit of God is moving with power among men.

Let us not forget that our people are individuals. There is a tendency, when putting on big programs, to forget that people need individual attention. Should we not be concerned with the religious experience of each person in our services? Should we not look after the Christian life and religious education of each church school pupil? De we not need to think of the problems and needs of each individual?

Whatever happens to each person is important to him—to John and Mary Smith with a new baby in their home, to Grandfather Jones with his new-found interest in history and current events since his retirement, or to young Bill Brown, the high school football star.

Statistics Mean Individuals

We are statistically minded. We are interested in numbers of people or amounts of money involved in church enterprises. But numbers of people mean individuals. Statistics can be sacred when they mean fathers and mothers, young men and women, boys and girls. There are things that happen to people, too, that do not appear on the statistical reports.

What opportunities there are for Christian ministers, church school teachers, young people's counselors and parents to help God build the Christian kingdom, not only among men in the social sense but in the hearts of individuals.

To us who have faith in God a need is an opportunity. Much of Jesus' ministry was with individuals. Faced with the stupendous task of winning a world he spent time with Zaccheus, with Mary and Martha, with Simon and Andrew and James and John by the sea, with a boy who had loaves and fishes, with little children brought by their parents for his blessing, with the woman who had the cruse of ointment, with the Samaritan woman at the well, with Nicodemus at night. And then he left the whole task with his disciples.

Challenge of Ministry

So it is today. It seems that one great contribution of the rural churches to the whole church program is work with individuals. The preacher, looking directly into the eyes of boys and girls and men and women immediately before him, cannot help but think of individuals. Sometimes the challenge before him on Sunday changes his carefully laid plan for the sermon, but the needs of the people before him are more important.

A pastor needs to know the names of the children, to know the aches and pains of the elderly, to know the mental struggles of youth selecting a college or a vocation or a life mate. He must know a variety of things, some of which may be outside the field of theology. From parlor games to the book-of-the-month, from knitting to football, from village and county government to engineering, from the proper time to plant crops to right methods of canning—these and many other things lie within the scope of a minister's vocation when he is dealing with individuals. Did not the great pastor say, "I am the good shepherd, and know my sheep, and am known of mine"?

Real Concern Necessary

Such interest in individuals cannot be artificial. There must be genuine interest. Pastoral calls are not made solely for the purpose of getting people to come to church. We are not door-to-door salesmen tr ing to force something on peopl We are ambassadors of God tryir to meet human needs as Jesus di and endeavoring to apply Christia principles to whatever confronts us

Interest in individuals is not on the work of the pastor. Laymen ca do much for the Kingdom. Ou church school teachers can do mo effective work by calling in th homes of their pupils. It makes difference in church life when la visitation of church members is ca ried on.

What a reward comes to the pa tor when people bring their pro lems to him and ask for help. On young man, just married, said to h pastor, "I never wanted to join church before I came to yours." On mother said, "My boy says that yo always speak to him." Even a mem ber of another denomination sai "We wish that you were our mini ter, because you always say 'Hello!'

In the midst of our great and in spired programs let us not lose sigh of the individual. There is no mo effective ministry.

Women Ministers

• The January issue of *Advanc* 289 Fourth Avenue, New York 1 N. Y., publishes an article by Thon as Alfred Tripp entitled, "Ou Women Ministers." Dr. Tripp say that women are needed in rura churches, "they excel among rura pastors very decidedly in Sunda school and young people's work and there are vacant pulpits awai ing them.

"A Rural Life Pilgrimage"

• Claude J. Snyder, director of tow and country work for the Evangel cal and Reformed Church, and Ala T. Jones, director of Merom Inst tute, Merom, Ind., recently conduc ed a pilgrimage of rural churches i Indiana which was attended b thirty-three laymen and ministe representing five churches. A repo of this pilgrimage is published i the January issue of *Advance,* 28 Fourth Avenue, New York 10, unde the title given above.

Pacific Northwest Bulletin

The Town and Country Bulletin, ıarterly publication of the Com-ission on Town and Country ork of the Pacific Northwest Con-rence of the Methodist Church, ıs a new editor. His picture ap-ears on this page, and we offer him ır congratulations for his fine ork. Pastor of the Seaview Method-Church, Seattle, Wash., and rmerly Seattle-Tacoma District ecretary for the Town and Coun-y Commission, Bob Ortmeyer says at although his interest in the ur-anization of rural attitudes has led m to city work for a time, he looks rward to returning to the rural eld. He holds degrees in Agricul-ural Economics from the Iowa and Iontana state colleges and was grad-ated from Garrett Biblical Insti-ute in 1944.

The Town and Country Bulletin eks to serve the smaller churches articularly but is sent to every min-ter and lay delegate of the Pacific Iorthwest Conference, as well as to any others who are interested in own and country churches. The ed-or would be glad to exchange mail-ngs with other rural church bulle-n editors. Just send a card to him t 6048 47th Avenue, S.W., Seattle 6, Vashington.

Rural Life Sunday, May 22, 1949

Rural Life Sunday will again be bserved on Rogation Sunday, the fth Sunday after Easter, May 22nd. Rev. Ellis F. Eaton, pastor of the Baptist Church, Trumansburg, N. Y. as prepared this year's order of ervice for publication by the Com-ittee on Town and Country. You ay secure this order of service hrough your cooperating home mis-ion board or from the Committee n Town and Country, 297 Fourth venue, New York 10, N. Y., at five ents each postpaid. Quantities are vailable at the following rates: 100 opies, $1.00; 250 copies, $2.05; 500 opies, $3.30; 1,000 copies, $6.00—arriage additional.

Robert H. Ortmeyer

Keep Young People in Church School

• "When and why do young people stop attending church school?" This is the question considered by Norman L. Trott, minister of St. Paul's Methodist Church, Hagerstown, Md., in *The Pastor,* Nashville, for November. The following general suggestions are made as to methods:

1. Study your transportation situation.
2. Strengthen your work with intermediates.
3. Check on absentees immediately.
4. Lift the spirit and standards of the church school.
5. Work with parents.

A Parish Anniversary

• The *Rural New Yorker,* New York, recently carried on its cover page a photograph of St. Mary's Roman Catholic Church in Sartwell, McKean County, Pennsylvania, which is celebrating its centennial. It seems that the parish was once a hundred miles wide. It was established when all the ridges and valleys of western Pennsylvania "were an unbroken stand of giant hemlock timber." The church has been remodelled and redecorated. It is said that it has "ample pews," not only for parishioners of Sartwell, but also those from neighboring towns. The church has "a proud tradition of service in its rural home community."

" '48 and '68"

• Royal Humbert, pastor of the Union Church, Lindenwood, Ill., has written the history of his church as a token of appreciation to the congregation, in celebration of the centennial of the church and the 80th anniversary of the congregation which was celebrated on October 24, 1948.

Mr. Humbert explains the title he has given the book by saying: "The first formally organized Sunday school in Lynnville was a union school made up of people from various church and sect backgrounds. It met in the first schoolhouse, beginning in 1848. Twenty years later, the first formally organized church in the community was created in 1868 as the Union Church."

The present building was dedicated in 1909. "During the years since today's house of fellowship and worship was built, young and old have felt the touch of holiness while in the presence of Christian sacraments and teaching," the writer says. "The historic roots and contemporary program of the Lindenwood Union Church are built on the support and emphasis of ecumenical organizations in Protestantism. . . . This rural church, because of its non-denominational character, finds it natural to support cooperative religion. It has developed and maintained itself by emphasizing the things which unite rather than those things which breed division."

Religious Radio Programs

• Are religious radio programs important to rural people? How does the size of the radio congregation compare with local parish congregations? An editorial in a recent issue of *Churchways,* 281 Fourth Avenue, New York 10, states that the minimum Sunday audience is 30,000 on each station broadcasting a religious program, a number "greater than all the people who attend all the churches on a Sunday in all the counties served by the radio stations."

Many ministers are using this means of reaching a larger number of people.

Theology and Agriculture

(Reasons that justify the teaching of agricultural principles in theological colleges and theological principles in agricultural and horticultural colleges)

• The only significant religion is one which starts where man is, and with the facts and the problems of that concrete situation, and goes with man whatever he does and whatever he meets. No real religion will submit to detachment from life, because the real world knows nothing of watertight compartments, and religion is man's response to a single meaning of his total environment—a response expressing itself in worship, personal committal, and conduct.

Conduct is a function of environment, which differs for each country and for each type of community in each country. There can therefore be no stereotyped transmission of religion.

The teacher can lead only when he relates the meaning of what is committed to him to the setting of those with whom he has to do. And in consequence merely academic theological training is inadequate, and usually misleading. Knowledge is required not only of theology, but also of local community, culture, and thought-forms.

Because conduct is a function of environment, good husbandry, which is one mode of man's dealing with environment, is entirely and unavoidably religious, and is as much a positive moral obligation as is the precept to love our neighbor, which is another mode of dealing with environment.

Therefore, the exploitation or spoliation of soil or stock of any means whatsoever are sins against our neighbor, against posterity, against the natural order, and against God whose it all is, and whose instruments and agents we are for its right use.

The Bible illuminates the moral factors involved in agriculture, and it is only in terms of rural and agricultural knowledge and sympathies that the Bible can be understood and taught.

When so understood the sin of bad husbandry is clear; and the contradiction is exposed which lies in the inner life of one who claims to be a Christian (with all that is thereby implied for moral conduct) but yet is indifferent to the moral claims upon him of stock and soil. There is no logical difference between acquiescence in bad farming and acquiescence in unchastity. Both alike are wrong dealing with environment.

Consequently those who, as ministers, are "messengers, stewards, and watchmen of the Lord," and are ordained to lead and to teach His people, must know the principles involved in the work and life of the people committed to their charge. If conduct is right dealing with environment, right conduct cannot be explained and taught by one who has no knowledge of environment. This applies to rural life in exactly the same way as it applies to economic and industrial life, or to the complex relationships of men and women which are the foundation of the home. The training of a Christian minister is incomplete unless it equips him to lead, to advise, and to admonish in a rural community. He must be alive to ways in which his people can fall into sin, and that means that he must know the principles of good husbandry.

When religion and husbandry are thus recognized as inseparable the reward is great, alike for the deepening and understanding of religion as for the appreciation of and reverence for the soil, and for an incentive to improve technical skill, and to set the economic problem properly in its own natural moral context.

Modern agriculture has neglected this fact, and has sought to put asunder what God has joined, to its own detriment and that of religion. Therefore agricultural principles should be taught in theological colleges, and theological principles in horticultural and agricultural colleges; and it is in the farm home that these two lines most noticeably intersect.—Rev. Kenneth Prior, Church of Scotland Mission, Rural Training Center, Asaba, Nigeria.—From *Theology,* London.

Christian Youth Movement

FELIX G. ROBINSON

• The Youth Fellowship of th Arthurdale Community Church, W Va., was organized in 1943 and, eve since its inception, its activitie might best be described as "spiritua discipline through corporate ac tion." The group has gone from on community to another, visitin churches of all faiths, joining i worship services. And in communi ties where the youth have not bee organized, our group has helped t get them started in the right way.

Interest in the Youth Fellowshi has increased to such an extent tha it has been found necessary to form smaller units in order to better serv the neighboring communities.

For over two years monthly rallies averaging more than two hundre in attendance, have been held with out interruption—neither rough mountain roads nor severe weathe have interfered with the meetings Each community and denominatio in the county has reorganized it youth program, making a total o twenty separate units in communi ties where the population average 1,000 people.

Accent on Worship

At these monthly rallies the ac cent is always on worship with a capital W. The host society plans the order of worship which is quit often printed and distributed, th emphasis being shifted each month s that nearly every phase of worshi in the church is given attention dur ing the year. The pattern is creativ rather than imitative. In othe words, the order of worship is use functionally. If there is to be an ecu menical communion the order fo such a service, together with th rubrics, is designed to make th youth of all churches feel respon sive in coming forward to receiv the sacrament.

The worship service is followe by a short business meeting and a period of recreation. Of the thre divisions, the worship period make the biggest appeal. Quite often ther is no time for a recreational pro gram.

The Youth Fellowship has spon

ored the county Leadership Train-
ng School, sixty daily vacation
ible schools and, this year, it is
dding personal Evangelism to its
st of vital work. The Fellowship
so contributed $200 annually to
he Preston County Council of
hurches and pays the expenses of
elegates to the National Youth
onference.

This discipline in worship and
ork, which transcends denomina-
onal patterns, has a marked effect
n attendance and interest. Recruit-
ng officers are not needed to bring
he youth to their own Sunday eve-
ing meetings and the monthly
ounty-wide rally. The attitude dur-
ng worship is steadfastly reverent.

Beneficial Effects

The fruits of this youth move-
ment are: 1) Each member increases
his number of friends on a sound
spiritual basis. 2) Each society is
made stronger in loyalty and disci-
pline by the inspiring example of
others. 3) Each person is given an
opportunity to determine his own
spiritual gift. This means that the
youth are not only being conserved
for the church but are being trained
for leadership. In nearly every
church, since the movement started,
some young people are serving on
important boards and committees.
4) Giving everyone who would con-
secrate his life to full-time service a
new sense of belonging to Christ. Al-
ready four have made decisions for
a full-time ministry.

The Arthurdale Youth Fellowship is sponsored by Glenna Williams, a member of the Arthurdale Community Church and director of religious education in the county. Her joyous spirit, her ability for administrative detail, and her intense zeal combine to lead the youth to a certainty of "walking in the spirit."

Besides the projects and programs listed above, the Arthurdale Youth Fellowship has an outstanding a capella choir which specializes in liturgical music. For the past four years the average attendance at choir rehearsals has been twenty-five—this from a maximum youth population of ninety-five.

Music Festival

On a Sunday afternoon and evening in July, 1948, The Mountain Choir Festival Association held its eleventh annual music festival in Arthurdale. The a capella Choir of The Community Church sang several selections at the afternoon session, and at the evening session the Choir united with the choirs of forty-seven other churches—comprising Protestant, Roman Catholic and Greek Orthodox faiths. Of the more than two hundred voices in this great Festival Choir, one third were those of boys and girls in their teens.

The writer believes that baiting youth by means of a so-called recreation program is a mistake. Christians, young and old, need spiritual food. That is why, in our youth movement, the emphasis is placed on worship.

Religion in Rural America

• Religion in Rural America—Catholic and Protestant—is the subject of an editorial in a recent issue of *The Church Herald,* Grand Rapids, Mich., a publication of The Reformed Church in America. The writer quotes church statistics and concludes: "Let us strengthen and develop rural churches, encourage our rural youth to stay on the farm, and take whatever measures may be necessary to guide and assist our people to live in areas where we may serve them in our churches."

"Man Does Not Live by Bread Alone"

• In a recent issue of *Zions Herald,* Boston, Mass., Bernard C. Kelly writes about the latest interest of Fulton Lewis, Jr., well-known radio commentator. Lewis is volunteer organist and choir director of the Hollywood Methodist Church, Maryland. The church, a country, gothic-style brick structure, is close by his estate, forty miles south of Washington.

When Lewis first took over his choir "duties," Sunday attendance at the church numbered around thirty-five. The choir's stepped-up performance boosted this number to upwards of one hundred and fifty.

Lewis, also an expert carpenter, and his choir boys are building a ten-rack and chimes, two-manual electric-pneumatic organ in the commentator's own workshop. Every two weeks some of the choir members are taken to Washington for special vocal lessons. One fourteen-year-old girl, with a flair for the organ, receives special instruction once a week in Washington.

Lewis says his preoccupation with the choir and the church gives him a satisfaction unlike anything that he has ever tried.

Purposes of This Journal

The purposes of this Journal are:

A. To encourage cooperation among rural churches.

B. To improve the administration of the local church, this to include organization of the church, finance, religious education, community relationships, and the training of lay leadership.

C. To stimulate the development of a Christian philosophy of rural life, this to embrace ethical issues in agriculture, social reconstruction, and government programs; and the content of the minister's message.

Part of Larger Program

The Journal is an important part of an enlarged "cooperative rural church program" that will encourage a national "rural church movement."

Winter Vacation for Country Ministers

• Rev. A. A. Burkhardt, the "Pastoral Parson" who writes for *The Rural New Yorker*, recommends the month of January for a vacation "because, of all the year, it seems least likely to interfere with the life of the church." This year Parson Burkhardt did not go away during his vacation period but it gave him more time for reading, for constructive thinking and planning, and for appreciation of the personalities of his neighbors.

One day he noticed a sign which read: "Since April 15 this stream has been fished, refished and defished. They've been up it and down it, in it, and out of it. They've picnicked on our lawns, trampled our gardens, stoned our dogs, and peeked in our windows. So, brother sportsmen, beware of a pestered lover of the peace and quiet of the country who has been aroused. And, besides, take it from us (we live here), there ain't no fishes left."

Working Together

• The story of Dale Hollow Larger Parish, which has united the work of Methodist, Presbyterian and Disciple churches in two rural counties of middle Tennessee was written by Bernice Burroughs for a recent issue of *The Christian Advocate*, Chicago, Illinois.

From a disorganized pattern in 1945 there is now close association and a united effort in this parish which is evident throughout the entire countryside. The larger parish founded its first community project in 1947 with the opening of a convalescent home for tuberculosis patients.

Convocation

• The National Convocation on the Church in Town and Country will be held at Lincoln, Nebraska, November 8-10, 1949. Announcement of details of the program will be published probably in the September issue of *Town and Country Church*.

Shannondale Builds a Manse

• The Shannondale, Indiana, Presbyterian Church needed a full-time pastor, but how could they keep a pastor all the time when they did not have a manse? This was the problem under discussion at a meeting of the women's missionary society.

"I have been thinking and praying about this," said one woman, "and I know we can do it. Many women in town work and do not have the time to prepare home-cooked meals. We can bake and sell good food to them. They will also like to get our wonderful fresh vegetables and fruit. Let's have some food sales in the nearby towns."

The Men Learned

This woman was right. The women who were working had money but very little time in which to bake, and the bake sales were a wonderful success, as were the vegetable and fruit booths. Soon they had $2,000 to apply to a manse fund. They called a general church meeting in the one-hundred-year-old Shannondale Presbyterian Church, which is located about ten miles east of Crawfordsville, Ind., in the heart of the farming district. When the men learned what the women had done they were not to be beaten by them, so they organized a committee to go ahead with the project. All agreed that they had to have a good home for a pastor if they expected one to stay there.

With the help of the Presbytery, they succeeded in getting the Rev. Dean O. Luginbill to come to their church and take charge of the project. Mr. Luginbill had built a chapel in New Guinea (where he had been located during World War II) and he knew the satisfaction that could be had in creating a new building for the work of the Kingdom.

The farmers were very generous and $9,000 was raised, besides the promise of labor whenever it was possible to give it. After much discussion, it was decided to purchase a lot about a mile from the church. The land had not been worked for many years. The drainage was good and the location central.

First, the deed was examined by a prominent lawyer in Crawfordsville who gave his services free. He gave them a clear title. (This is an important step when building any structure.)

Next, a builder (a specialist in lumber) gave his services and arranged to furnish material at a discount. The farmers agreed to go after the lumber and materials, and this eliminated transportation charges.

Enthusiastic Members

One bright, sunny day a group of enthusiastic members met on location, and decided where the well was to be drilled. (It is said that a cherry prong helped to locate the good, clear, water.) A contractor then drilled the well at a discount; and great were the cheers when the cool, clear water gushed forth from a rock base.

A member of an adjoining parish gave the church five hundred yards of tile. Volunteers came with tractors and shovels, and laid the tile.

Digging for the basement began the next day. There were hydraulic loaders, small tractors with slip scoops, and a large mechanical loader. Half the basement was dug the first day.

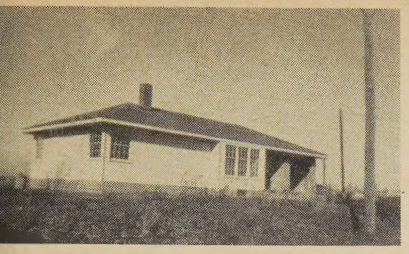
Next, volunteer labor built the foundation—even the preacher mixed mortar. The men brought 1,700 cement blocks from the factory.

When they came to building the walls, it was decided that skilled labor should direct the work. The plans were donated.

Before long, the plates, sleepers, sub-floor studding, frame and rafters were up. It really began to look as though there would soon be a manse!

Pictures Posted

Each Sunday, the pastor would post pictures on the bulletin board, showing the progress of the work. Crowds of people gathered around the exhibit, and many would sign



Presbyterian Manse
Shannondale, Ind.

ir names in a book signifying the
id of labor and machinery they
uld donate to the project.
Next, the wiring and plumbing
s put in, then the outside weather
ips, and the furnace. The result
a modern ranch-style six-room
nse with lighted corners. There
three bedrooms, a living room,
all dining room, kitchen, and
th furnished by pressure tank.
The building of the Shannondale
esbyterian manse has brought the
ople of this community together
a bond of good fellowship which
encouraging to the pastor as he
rks with them for the advance-
nt of the Kingdom of Christ.—
ntributed by Rev. D. O. Lugin-
l.

ethodists Have Free Meal, Etc.

At a Planning Conference for Ru-
Michigan Methodism, held re-
ntly in Lansing, approximately
o ministers and laymen sat down
a free meal as part of the program
the one-day conference. The fol-
ving goals were approved for
chigan town and country church
rk:

1. Use of a uniform sign to direct
ople to the Methodist churches of
chigan. The cleaning up and
autifying of churches and
ounds.

2. The Rural Leadership School,
be held at Michigan State College
ly 5-16, 1949, was approved and
attendance goal of at least two
m each district of Michigan
ethodism was set. The chairman
the Town and Country Commis-
n of each conference is to be the
der in that conference.

3. It was recommended that the
lvance Committee approve at least
e Mobile Unit in each confer-
ence within the next year.

4. It was recommended that each rural community hold a "Rural Church Day" in cooperation with the Agriculture Extension Service, the Soil Conservation Service and other rural and agricultural organizations.

5. Each district superintendent was encouraged to hold a church planning conference in the fall, these groups to be composed of agricultural, educational and church leaders of each district.

6. Both cabinets were requested to select at least three churches in resort areas where an outstanding program of preaching and worship for the vacation season will be carried on.

7. Ministers in resort areas were asked to study their local programs with the thought of taking their vacation at some other time than the summer, thus enabling them to carry on a stronger program during the customary vacation season.

Three-Point Program

• Working as extension sociologist, and as head of the Rural Church Department of the Virginia Council of Churches, I have been developing three phases of a program in which I think the readers of *Town and Country Church* will be particularly interested.

The first plank in our program is the Rural Ministers' Summer School at the Virginia Polytechnic Institute. The 1949 session will be our twentieth successive session of that school. It will be held July 11-15, inclusive.

The second item in our rural church program of real significance is the holding of our county rural life institutes. This is the third year for these and they are still going strong. We have now held them in about twenty-seven or eight different counties. They are all-day meetings to which the rural ministers of a county and the professional workers representing health, welfare, schools, vocational agriculture and home economics, the county farm and home agents and all the rest of the agricultural agencies are invited.

We give them a series of three lectures between 10:00 and 12:00 o'clock in the forenoon, dealing with various phases of rural, social and economic conditions and with the program of the church in a rural community. Then in the afternoon we conduct a round-table discussion of how the rural minister can work closely with the professional workers, taking them one at a time and talking in pretty specific terms. The day is ended, either with the selection of some projects for immediate work or in the setting of a date two or three months later when the group will meet together to work out a program for the current year. Some very interesting things have happened as a result of these meetings and everybody seems favorable to the idea of gettting rural ministers and public service agency representatives into a closer working relationship.

The third significant phase of our work is the Rural Life Sermon Contest in which we are getting some of the most capable rural ministers of the state to preach sermons in which they teach Christianity in terms of daily rural life experiences. The sermons which have been presented to their home congregations, often on Rural Life Sunday, are then entered in the contest and we are claiming the privilege of publishing these sermons with some other related material in pamphlet form when we have a sufficient number of really good sermons to provide rural ministers with some concrete examples of how to preach more effectively in the rural pulpit.

—B. L. Hummel

Country Church Challenger

• The Columbia Theological Seminary, Decatur, Ga., is issuing a news bulletin to record encouraging happenings in country church work, to challenge pastors to greater endeavor, and to promote the work of the country church. Professor Cecil Thompson, the editor, says *The Challenger* will be issued three or four times a year—as time permits.

Book Review

Rural Life in the United States. By Carl C. Taylor and Associates. Alfred A. Knopf, New York. 1949. $6.75.

This comprehensive work, with eight authors, is designed primarily as a text-book for use in undergraduate college courses. It has numerous illustrations, including a variety of good photographs. It contains, among many other things, a section which describes seven regions of the United States, in terms of types of farming plus cultural characteristics. The authors suggest that the chapters in this section "could well be considered a start toward the development of the cultural anthropology of American rural life."

Douglas Ensminger writes a chapter on "The Rural Church and Religion," which sums up many recent developments and also contains the full text of "Man's Relation to the Land," the document signed by 75 Jews, Roman Catholics and Protestants. Carl Taylor gives a comprehensive interpretation of farmers' movements and large farmers' organizations.

In a summation of significant trends and direction of change, Dr. Taylor states that there has been a lessening of rural isolation, the commercialization of agriculture, wide adoption of scientific practices, a loss of folk arts, an increase in part-time farming, a decreasing farm population, a decline in the operation of the "agricultural ladder," decreasing differences between rural and urban life, and a steady decline in the primary types of association.

The eight authors are, or have been, affiliated with the division of farm population and rural welfare, U.S.D.A., but the book is obviously not an official work. It has rather been written privately by the authors as rural sociologists.

This book is the result of the skill and insight of members of a craft well known to rural churchmen. Written as a text, the volume will appeal to any person wishing an interesting introduction to American rural life by writers who are both good scholars and interesting personalities. —B.Y.L.

New Buildings for Christian Education

• At the present moment new church buildings and improvements in the form of additions for religious educational and recreational buildings and other improvements are now being planned by American architects for more than 700 million dollars worth of Protestant churches. This estimate is being increased daily. During the depression and war years it was impossible to build new churches or educational buildings.

However, during these years there was a tremendous stimulation and advance in the program of the local Protestant church throughout the entire country. This means that a tremendous volume of church building is now necessary to enable churches to house and facilitate the activities to which the churches are well committed and for which their leadership is trained.

The improvements include provisions for more effective worship services, greater use of religious art and symbolism, with stained glass studios and pipe organ builders having orders on hand that will keep them busy for two years. The same is true of church furniture manufacturers.

Many Protestant churches are planning to continue the program under way for the past twenty years of changing the concert hall type of platform in which the pretty faces of the choir singers compete with the pastor for attention during the sermon, and are reassembling these platforms to churchly chancel arrangements. The communion table or altar becomes the central focal point of attention.

In religious education boys and girls are being placed in the same classes and are not cruelly separated. Only the church as an institution had built up the conception that boys and girls at certain ages hate each other.

Larger class groupings with tra ed teaching staffs is influencing t planning program. Churches a providing general purpose recr tional halls with stage and kitch equipment. The stage is used for ligious dramatics and pageantry, m tion pictures, and already church are planning to use television.

The large stage becomes spectat space protected by a roll-down c when the same room is used for at letic activities. Churches are inclu ing recreation as a means of dev oping Christian characteristics su as team work, fair play, honesty, c operation, good sportsmanship, et all of which, as part of the job the church, may not be farmed o to other institutions.

(Abstract of address by Dr. E bert M. Conover, director of the I terdenominational Bureau of Arch tecture, before the Internation Council of Religious Educatio

Church School and Parish Hou Building

• "The Church School and Pari House Building" is the title of a 9 page book published by the Inte national Council of Religious E ucation and the Interdenominatio al Bureau of Architecture.

Written by Dr. Elbert M. Co over, well-known church buildi authority, in consultation with o hundred Christian education lea ers in the I.C.R.E., the book is e pected to have far-reaching i fluence. Some forty-five photograp and drawings illustrate the twent one chapters.

The wide variety of topics inclu the following: "The Educational I terest in Sanctuary and Chapel "Art in the Service of Christian E ucation," "Providing for Audio-V ual Aids and Radio Work," a "Educational Values in Promotin Planning and Financing the Buil ing Program."

This book may be procured fro the International Council of Re gious Education, 203 North Waba Avenue, Chicago 1, Ill., or from t Interdenominational Bureau of A chitecture, 297 Fourth Avenue, Ne York 10, N. Y., for $1.50.

The Church Builder

Elbert M. Conover, director of the terdenominational Bureau of Architecture, 297 Fourth Avenue, New rk 10, N. Y., has written a comete guide for the church building improvement program entitled, he Church Builder."

This 192-page book, containing ny pictures and building plans, is lly "a complete guide" and ould prove invaluable to those o are planning to build or imove their churches. In addition to apters on "Location," "Architecre," "Acoustics," "Mechanical quipment," and "Minimum Reirements," there are sections on he Church Organ," "Sculpture," Vindows," "Painting" and "The urch Bell." This book may be ocured from the Interdenominaonal Bureau of Architecture for ·75·

eport From Tioga County, N. Y.

The work of Harriett Blanding, ll-time director of religious work r the Tioga County Council of hurches, is presented in a recent isle of Church Management, Clevend, Ohio, under the title, "Rural ounty Ventures in Cooperation."

Loading her car with Bibles, ooks, pictures, film projector, recd player, and boxes of slides and cords, Miss Blanding drives over e hills and valleys of this rural unty winter and summer teaching e gospel to boys and girls who are ut of reach of any church. She conucts daily vacation Bible schools in mmer in little hamlets of half a ozen houses where the children ould otherwise never have such an pportunity.

Miss Blanding has an office in her partment with a library of books eady for the use of church school orkers, a record player and projector ready for the use of any church, s well as a large file of religious ides, films and recordings.

Tioga County is ahead of many uch larger counties in having a ll-time paid director of religious ork. How this project started and financed is told in this article by Iarry M. Savacool, minister of the Iethodist Church, Oswego, N. Y.

Methodist Larger Parish

• One of the most recent successful projects of the Methodist Church is The Big Sandy Valley Larger Parish in Pike County, Kentucky. Pike County is the easternmost county in Kentucky and is said to be the largest east of the Mississippi River, the population approximating 80,000. Some of the nine communities served by this Parish are farm-rural while others, which compose the majority, are non-farm or industrial-rural.

Inaugurated in 1946, this parish is jointly supported by the Methodist Board of Missions and the Pikeville Methodist Church, although smaller amounts of money are now being assumed by the member churches for the support of the financial program. The Rev. Robert L. Anderson, pastor of the Pikeville church, directs the program.

Some of the activities of this parish during the past year have included nine daily vacation Bible schools with a total enrollment of over five hundred; the organization of five youth fellowship groups; pastoral visitation and, probably the most significant, evangelistic labors which have resulted in seventy-two additional members to the several churches.—From a pamphlet entitled, *The Big Sandy Valley Larger Parish.*

Selected Rural Fiction

Compiled by CAROLINE SHERMAN

Emerson, Elizabeth. *The Garnered Sheaves.* 264 pp. Longmans, Green and Co., New York. $2.50.

A completely wholesome recounting, rich in humanity and kindly humor. A close-knit Quaker family grows up and marries in the Quaker area of Illinois near the turn of the century. One daughter finds she can rear a family and yet answer the call to preach which she has evaded for years because of her devotion to family ties.

Fitz-Simons, Foster. *Bright Leaf.* 631 pp. Rinehart and Co., New York. $3.50.

Chronicle centered in Carolina and built on the rocket-like rise of this phase of the tobacco industry. Perhaps not more intense than the theatrics and the fabulous successes and calamities that attended the forced-draft creation of that empire.

Hobart, Alice Tisdale. *The Cleft Rock.* 376 pp. Bobba-Merrill Co., Indianapolis, Ind. $3.00.

Firm viewpoint, understanding of character in many nationalities, concern for the welfare of the many, respect for practical idealism and personal integrity, combined with realism and drive in the telling, distinguish this story of the questions of irrigation in a great valley.

Lockridge, Ross. *Raintree County.* 1066 pp. Houghton, Mifflin Co., New York. $3.95.

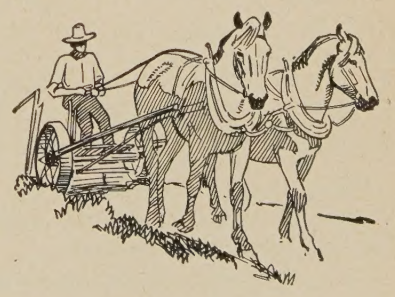
Symbolic of the development of a nation, a state, and a county, this prolix and involved narrative is filled with applied mythology and figures of speech that have offended many. But it resolves itself into an American midwest saga. Read as a kind of allegory, the author's conception and the golden prose in which it is transcribed suggest an authentic touch of genius.

Paton, Alan. *Cry, the Beloved Country.* 278 pp. Charles Scribner's Sons, New York. $3.00.

Rarely does writing reach through to the heart as does this tragic, compassionate, and inspired elegy of a torn people and an eroded life and land, with its dawning glimmer of hope for tomorrow. The story is of South Africa but its vibrations clearly register in our own country.

Sandburg, Carl. *Remembrance Rock.* 1067 pp. Harcourt, Brace and Co., New York. $5.00.

Here a poet and philosopher and biographer, of great attainments, attempts the fictional working out of the American dream—an idea that has been the lodestar of many before him. The 300 years of our history are spanned, with emphasis on the periods of the country's greatest stress. A family line carries through, and other individual stories of several chapters each, help to bind together the massive structure of the book.



A Prayer in Spring

• O everlasting God, who art the eternal fountain and only giver of life: We bless Thee that we may again behold on every side awakened nature; and as Thou dost cheer our spirits with the fresh grass and new green trees and plants, grant us thankful hearts to praise Thee for the promise of Thy renewed provision for our body and life, and an abiding trust in Thy unchanging love now and eternally. . . .

We beseech Thee, O Lord, have mercy upon all those who labor in the cultivation of the earth, and grant that by the power of Thy grace both their own souls and their labors may be fruitful. . . .

Almighty God, our Heavenly Father, who dost feed the birds and clothe the flowers, and who carest for us as a father doth for his children: We beseech Thee, graciously guard us against distrust and vain overcarefulness, and help us, through Thy Holy Spirit, to live to the hallowing of Thy name, the coming of Thy Kingdom, and the doing of Thy Will; so that we may cast all our care on Thee and in unwavering faith abide trustingly in Thee; through Jesus Christ, Thy Son, our Lord, who liveth and reigneth with Thee and the Holy Ghost, One God, world without end. *Amen.*

Order of Service for Rogationtide
The United Lutheran Church in America

Correspondence

(The following letter has been received by Rev. Deane Edwards, Editor of Hymns of the Rural Spirit, *from Rev. Thomas Tiplady of London, England, five of whose hymns are to be found in the book. It is an interesting appreciation of this volume. Mr. Tiplady, for a quarter of a century, has been the Director of the Lambeth Mission which carries on an active program among the unchurched people of South London.)*

Many thanks for the copies of *Hymns of the Rural Spirit* which you have so kindly sent me.

I have carefully read *all* the hymns and feel much honoured to have five of my own among them. . . . The spread of my hymns has been my life's greatest surprise. I went into the cotton mill as a half-timer at 10 and as a full-timer (ten hours a day) at 13. I was a weaver of cloth and never dreamed of becoming a weaver of hymns and poems. I have lived a busy life and have only written verse at odd times. I have always loved poetry but I did not set out to be either poet or hymn writer. . . .

Hymns of the Rural Spirit is "something truly significant." Its dominant note is worship and with its awareness of God in nature, it reminds me more than any other hymnal of the Book of Psalms. Moreover, like the Psalms it is not afraid of poetry. In fact, it is clear that the editors think that hymns *should* be poetry and that they will not suffer by being poetry. The book is, therefore, both a hymnal and an anthology of religious poetry. It is good, like a book of poems, for private reading and it will be equally good for public singing. It belongs to the 20th century and not the 18th. . . . God and nature have been restored to us—God in nature. . . .

Your hymnal has many hymns new to me. Some are old and were probably written before the times were ready for them, for poets do sometimes walk a little ahead of their fellows. I am glad you have rescued them from oblivion. They read as if they were modern. Other hymns are of recent birth and they are excellent. They show that there is a moving of the waters at the spring of healing. The hymnal has a unison of thought and feeling that makes one indifferent as to the dates on which the hymns were written, and indifferent to their national origin. I think the book meets a need that has been imperfectly realized by the churches and that it will have a great influence on future church hymnals.

There is another point. The hymns are more natural and less formal than most hymns. The heart is allowed to speak in its own language.

They also deal with everyday life and work. Religion is not just som thing for Sundays and churches. It shown that work may be worshi and the complement of worship i church. They show that religion communion with God at all tim and in all places, and not mainly confession of orthodox creeds i services. The book will act as a co rective to certain formal tendencie It is not a substitute for a churc hymnal but it will, if rightly use be a valuable supplementary book.

I am not surprised that it has m with an enthusiastic response for meets, I feel sure, a need. . . . I a happy to have been given a place i your book and I shall always b pleased to put any of my hymns the service of your Council.

With kindest regards,

Yours sincerely,

(signed) THOMAS TIPLADY

Methodists Have Un-Named Offspring

• The Methodist Department o Town and Country Work has ci culated the first issue of a new Tow and Country Work bulletin, whic is planned as a quarterly publica tion.

It will serve as a "medium for th exchange of ideas, the announce ment of programs and plans," and point of contact among the commi sions of town and country work c the many conferences of tha church.

We hasten to add that systemati plans are being made for the nam ing of the offspring. Suggestions fo an appropriate title are invited an a committee of distinguished judge will hand down a verdict.

"To the rural brother sending i the winning entry," the Departmen of Town and Country Work will b pleased to award a scholarship, a expenses paid, to attend any rura pastors' summer school of his choo ing this coming summer.

The headquarters of the Meth odist Department is at 150 Fift Avenue, New York 11, N. Y.